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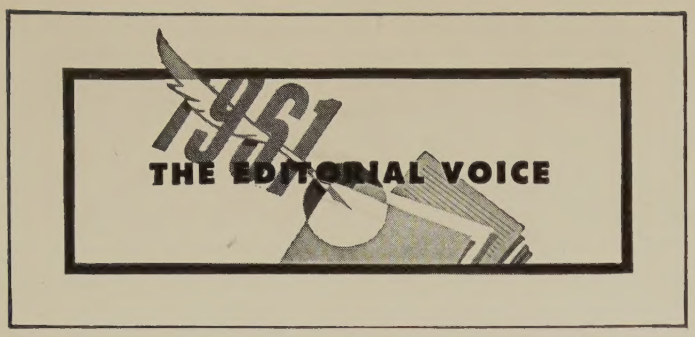
THE TAPPAN ZEE BRIDGE, NYACK, N. Y.
(See page 10)

MAY 31 1961

EDUCATION ISSUE



THE FRIENDS OF GOD

The idea of the divine-human friendship originated with God.

Had not God said first "Ye are my friends" it would be inexcusably brash for any man to say "I am a friend of God." But since He claims us for His friends it is an act of unbelief to ignore or deny the relationship.

As with every other relationship affecting moral intelligences, our friendship with God is capable of degrees, grading up from the formal to the intimate. We all know persons whom we properly call friends but whose friendship is so fragile and tenuous as to stand almost no strain without breaking. And there are friends, usually only a few, whose friendship has been tried in the fire of long experience and which it would be next to impossible to destroy.

Even though radically different from each other, two persons may enjoy the closest friendship for a lifetime; for it is not a requisite of friendship that the participants be alike in all things; it is enough that they be alike at the points where their personalities touch. Harmony is likeness at points of contact, and friendship is likeness where hearts merge.

For this reason the whole idea of the divine-human friendship is logical enough and entirely credible. The infinite God and the finite man can merge their personalities in the tenderest, most satisfying friendship. In such relationship there is no idea of equality; only of likeness where the heart of man meets the heart of God.

This likeness is possible because God at the first made man in His own image and because He is now remaking men in the image that was lost by sin.

The image of God in man cannot extend to every part of man's being, for God has attributes which He cannot impart to any of His creatures, however favored. God is uncreated, self-existent, infinite, sovereign, eternal; these attributes are His alone and by their very definition cannot be shared with another. But there are other attributes which He can impart to His creatures and in some measure share with His redeemed children.

Intellect, self-consciousness, love, goodness, holiness, pity, faithfulness—these and certain other attributes are the points where likeness between God and man may be achieved. It is here that the divine-human friendship is experienced.

God, being perfect, has capacity for perfect friendship. Man, being imperfect, can never quite know perfection in anything, least of all in his relation to the incomprehensible Godhead. Perfection lies on God's side, but on man's side there are weakness of purpose, lack of desire, small faith and numerous other impediments. These make for a friendship which, though it is the most wonder-filled experience possible to man, is yet short of that completeness we would enjoy if these impediments were removed or even reduced appreciably.

Though the truth compels us to admit these imperfections on our side of the divine-human friendship, yet there is no reason to despair. In spite of our human frailties we can grow in grace and move progressively toward a more perfect experiential union with God. This we can do by firm self-discipline, quick obedience, unceasing prayer, utter detachment from the world and the exercise of robust faith in the truths revealed in the Holy Scriptures.

It should be pointed out that no revealed truth becomes automatically effective. The effect any truth has upon us depends upon our attitude toward it. First it must be accepted in active faith and received into our minds as completely trustworthy and beyond dispute. It must become a kind of dye to give color to all of our thinking and praying.

The more perfect our friendship with God becomes the simpler will our lives be. Those formalities that are so necessary to keep a casual friendship alive may be dispensed with when true friends sit in each other's presence. True friends trust each other.

There is a great difference between having "company" and having a friend in the house. The friend we can treat as a member of the family, but company must be entertained.

God is not satisfied until there exists between Him and His people a relaxed informality that requires no artificial stimulation. The true friend of God may sit in His presence for long periods in silence. Complete trust needs no words of assurance. Such words have long ago been spoken, and the adoring heart can safely be still before God.

Unquestionably the highest privilege granted to man on earth is to be admitted into the circle of the friends of God. Nothing is important enough to be allowed to stand in the way of our relation to God.

Nothing in heaven or earth or hell can separate us from the love of God; we should see to it that nothing on earth shall separate us from God's friendship.

•

TRUE DEVOTION

Devotion signifies a life given, or devoted, to God. He therefore is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety by doing everything in the name of God and under such rules as are conformable to His glory.—William Law.

Revelation's Certainties— Not Man's Theories

By REV. GILBERT H. JOHNSON

I AM fully persuaded that the Christian world view is the only one that is valid. It is valid because it is based upon the Bible and, instead of beginning with man, it objectifies God who is the source of life and truth. It accepts the self-revelation of God in the historic Christ and in the Word written. It recognizes the corrupt nature of man whose heart is deceitful and desperately wicked—a being who cannot be trusted and who cannot solve his own problems.

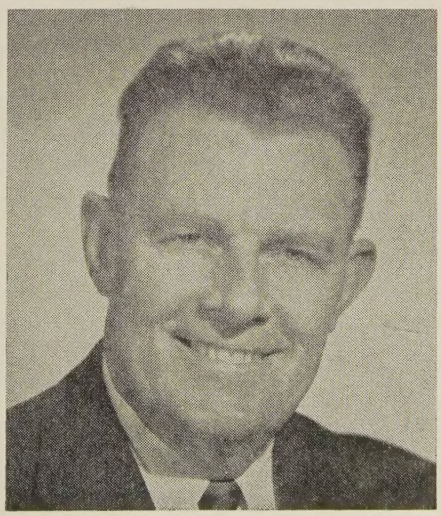
Any world view or any philosophy of education which ignores the fact of sin is blind to reality. But over against sin is the redemptive work of Christ, the Son of God, the only mediator between God and man, and herein is found the only answer to man's dilemma.

It is this view that constitutes the background for any program of Christian education. Obviously it must recognize the environment and the cultural climate in which it operates and make certain adjustments, but this without compromise to the life-giving revelation of the Bible. In the midst of flux and ever-recurring crises of one kind and another, Christian education must maintain its Bibliocentric emphasis in which Christ alone gives meaning to life.

The Bible is the supreme source of faith and the chart and compass for the Christian life. But even among Christians there is a deplorable ignorance of this Word. If the Bible is to be effective, it must be understood. We cannot simply say, Let the Scriptures interpret the Scriptures. In spite of the fact that to compare Scripture with Scripture is a profitable study, this is not an adequate exercise and can indeed degenerate into a rather lazy pretext. It can become merely a standard of one's preconceived notions and so God's message will be lost.

But, likewise, unbridled freedom and self-confidence in matters of interpretation lead only to a dead end. To this same unfortunate terminal arrives the haughty scholar who simply applies scholarship to the Bible and often fails to hear the voice of God with a personal message. It is so easy to be satisfied with a shallow understanding of the Word. To be an enlightened and a thorough student requires some formal, technical and systematic training.

It is in the Bible college that qualified teachers with the anointing of God resting upon them can furnish stimulation and direction to such students in the art of digging into the Book and unearthing precious nuggets of truth. Here the Bible is the center of the curriculum. Yet there are also other subjects essential to a well-rounded education which is adequate to communicate the truth of the gospel. The Christian worker must meet people on their own level and present the truth of God in such a way as to make it meaningful to them. It is not enough to recite a few religious-sounding clichés quite apart from an understanding of another's cultural status, and expect an immediate affirmative response. A knowledge of history, English, psychology, anthropology, of the social and physical sciences and of music is needful to understand the people we seek to bring to Christ.



No one really questions the necessity of having this knowledge, but the question is sometimes asked, Why does the student have so few Bible subjects during his first year or two in a Bible college? The answer is clear. The average young person coming out of high school is not ready to engage in an intensive study of Bible and theology in the full realization that this is the area of specialization for his life's work. Too often he has not come to grips with the great spiritual realities of the Christian life, especially as they are related to a hostile, unbelieving world. Therefore, the Bible college curriculum is a meticulously prepared conduit of communication designed to convey both the teachings of the Bible and general knowledge to the end that the student will be in possession first of the truth, and then of the ability to lead people to Christ. He then will be able to assume a place of leadership in the Church of Christ.

After serving on the faculty of Nyack Missionary College for more than twenty years, Rev. Gilbert H. Johnson was elected Education Secretary of the Alliance in 1960.

Christian education should relate the gospel to the age in which we live. It should be a means of nurture to lead one into a thorough knowledge of the will and purposes of God, not only for the individual, but for the church in its world-wide responsibility. It is a process of learning, which is an integral part of the total ministry of the church. It should cultivate an appreciation for sacred things, and a deep, abiding love for God as manifest in the glorious person of Christ. It seeks to develop an understanding of the person and work of Christ that leads to an unquestioned loyalty to His cause and kingdom. It strives to set forth the importance of the Christian family and its relation to society. Education has a responsibility to the social order, but only Christian education can fulfill that responsibility, for herein are found the deep roots of morality and of ethical principle and the awareness of one's relation to God. Christian education leads into the knowledge of the only adequate philosophy of life and finds in the God of the Bible ultimate reality.

In view of this, the training of the Christian worker is not a secondary matter but deserves top priority in considering the whole task of the church.

The graduates from our colleges will constitute the future leaders of The Christian and Missionary Alliance, and their effectiveness will be determined to some degree by the training they receive. Therefore, our program of education is vital to the success of our Society. We have a keen interest in sending forth our young people as missionaries and in seeing them become pastors here at home, but what about the process of education that makes this possible? We must support our colleges in every conceivable way and faithfully intercede for this essential part of our world-wide ministry.

And what about the Christian teacher? He has the distinct advantage of possessing in addition to his formal training the aid of the Holy Spirit. Jesus said, "When . . . the Spirit of truth, is come, he will guide you into all truth." It is this dynamic furnished by the Spirit of God that helps to make teaching effective.

Fortunate indeed is the student whose life is brought into contact with teachers who themselves sit at the feet of Jesus to continually learn of Him. They give true understanding and impart divine wisdom. Such teachers have the advantage of following the master teacher, Jesus Himself, who was renowned for His thoroughness and clarity and for His integrity and simplicity in the presentation of the truth. The teacher, unlike Christ, has his limitations, but with pure motive he will do all he can to convey truth to his students. Certainly we see the importance of praying not only for our preachers and missionaries but also for the teachers in our Bible colleges.

The Objective

With the knowledge of God and man and the Scriptures, and with the influence of godly teachers, students are on the way to true ministry. But it is not only what the students learn that counts, but also their ability to communicate that knowledge to others. They must become preachers who possess the convictions and the holy enthusiasm of the prophets. They must realize the importance of doctrinal preaching and that it is never dry when it comes from Spirit-anointed lips. This is the kind of preaching that produces sturdy disciples and strengthens the man in the pew. Hence our schools must also emphasize the subjects of speech and homiletics.

Dr. Chester E. Tulga wrote, "Unless the gospel is preached in an explicit doctrinal framework, the inquirer has little comprehension of the nature of the gospel which he is supposed to accept." There is no time in these momentous days, with so much at stake, for clowning and cheap humor and for indulging in frothy, superficial preaching that magnifies the preacher rather than the Lord. Andrew Blackwood described a modern sermon as "three wisecracks and a filler." The wise student will give himself to careful sermon preparation, even though it requires hours of prayer, toil, research and concentration on the Book of books. To develop good habits in this area will mean a fruitful ministry in days to come. Such an investment is worthwhile since it pays

(Continued on page 8)

Faculty and students join in discussion at the Jaffray School of Missions, Nyack

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Necessary for all Christians and especially for the pastor—

A Sense of Spiritual Discrimination

By REV. JAMES E. DAVEY

SOME years ago I heard a godly man preach a sermon on the fullness of the Spirit. Only one sentence of that sermon remains with me, but it has burned into my mind and heart. This is what the preacher said: "God will refuse as a substitute what He will use as a supplement." Paul prayed that the Christians in Philippi might have a sense of what is vital. We need to pray that prayer again.

It might be said of the church in our day as the prophet Jeremiah said of Jerusalem, "Take away her battlements; for they are not the Lord's." Have we lost the fine sense of spiritual discrimination by which we can judge what is vital and what is not? Have we departed so far from New Testament practice that we no longer know the difference between what is essential to the well-being of the church and what is merely supplemental to the program? Have we become so dulled by the clamor of the carnally-minded for that which will titillate the senses that we are unaware of the voice of the Spirit as He says, "This is the way, walk ye in it"?

I will not take time or space to enumerate some of the things which are not vital to the life or well-being of the church except to say that a great deal we might rightfully designate as claptrap and junk has found its way into the holy place and, under the ingenious though wholly unscriptural explanation that it will draw the crowd and hold the interest of either young or old, it is permitted and accepted and all too often approved. Alexander Pope said it aptly:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

But what is vital? *A sense of God's presence is vital to the church* and

PHILIPPIANS 1:10
"That ye may approve things that are excellent."
—KING JAMES VERSION.
"That you may surely learn to sense what is vital."
—AMPLIFIED NEW TESTAMENT.

likewise to the individual believer. Moses, sent of God to lead Israel across the desert into Canaan, protested, "Thou hast not let me know whom thou wilt send with me." God's answer was, "My presence shall go with thee, and I will give thee rest." What we need and need desperately is a restoration in our assemblies of a sense of God where "Heaven comes down our souls to greet, / And glory crowns the mercy seat."

When the Ark of God (symbolic of the divine Presence) was in the midst of Israel their enemies quaked with fear and declared that "God is come into the camp." As a boy I well remember hearing my father speak of "going to the meeting house on the Sabbath." The church must be just that; whatever else it has, it must be a meeting place with the eternal God.

But we must project our thinking beyond an hour or two on the Lord's day and think in terms of all our days being lived in God's presence. We need this sense of the divine Presence in the throb of the busy factory, amid the pressure of the place of business, in the distractions of the home or the problems of school life. In the sunshine or shadow, amid our losses and our crosses, this sense of the overshadowing of the Almighty is vital and it is sufficient.

Sitting at Jesus' feet and learning of Him is also vital. I am sure that Martha is representative of all too many of God's people, "careful and troubled about many things." The cooking of that meal was important but surely not of sufficient importance to spoil Martha's disposition and in so doing spoil the entire occasion. When we are too busy to pray, too busy to meditate, too busy to sit at the Master's feet—then we are too busy. The average active Christian today, layman or preacher, is running on a schedule so crowded that he scarcely has time to draw his breath.

The program is not nearly as important as the Presence. What is the word? "Be still, and know that I am God." The psalmist said, "While I was musing the fire burned." Many so-called Christian workers are fagged with much serving. More than anything else they need to "take time to be holy," and in the words of the poet they will arise from such exercise to say:

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make;
What heavy burdens from our bosoms take,

. . . . . .

We kneel how weak; we rise how full of power."
—RICHARD C. TRENCH.

Spurgeon once preached from the text, "Why gaddest thou about so much?" His sermon has a timely application here. I am confident we could reduce by half our current religious activity and double our efficiency. The early preachers with a holy sense of their high calling said, "We should not give our time to serving tables." Therefore they appointed capable, Spirit-filled men to do this, declaring, "We will give ourselves continually to prayer, and to the ministry of the word."

In the third place I would say that *a sense of the divine approval is vital.* All too often we are concerned with meeting the approbation of our fellows. Such approval or disap-

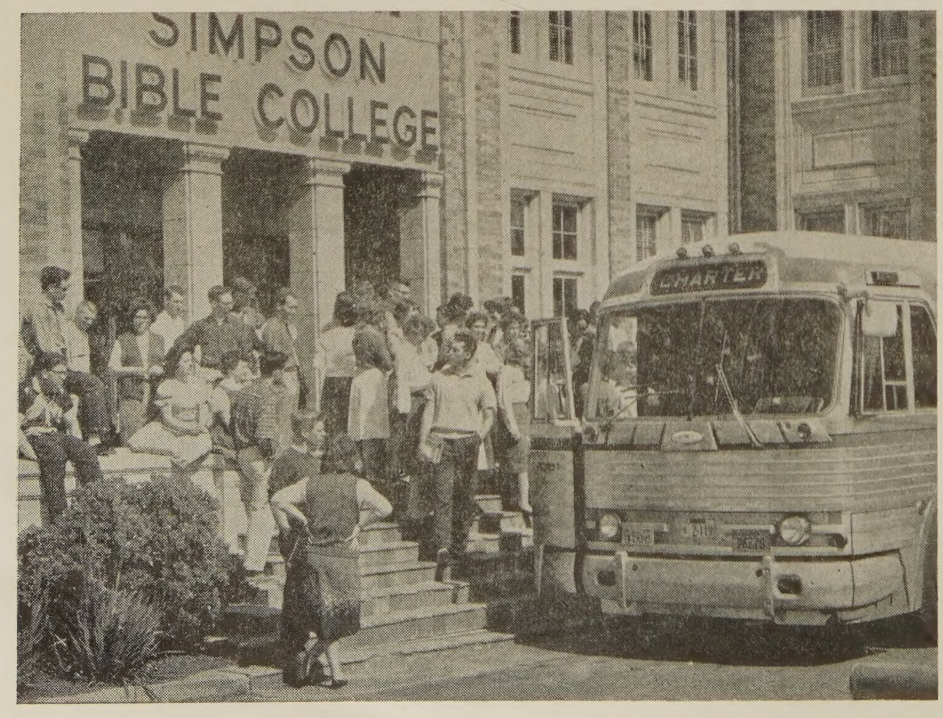
proval is based quite largely on what we do outwardly rather than what we are inwardly. What I am is always of more importance to God than what I do. In the day of the final disposition of each man's life God will judge the Christian by the motivations behind his actions as much as by the actions themselves. At that moment much that looked like pure gold in the dazzling sunlight of man's approval will turn out to be but wood, hay and stubble. Conversely, some works that seemed of mediocre quality will turn out to have the hallmark of divine favor, and to such workers will come what may seem to them an entirely unmerited word of divine approval, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord."

Perhaps these words will arrest your attention and cause you to feel that you have been caught between the upper and nether millstones of too many religious activities. Many of them are good and necessary duties, but you feel as though your spiritual life is being dwarfed and, while you are a keeper of the vineyard, your own vineyard is not being kept. If this is your case, then take time to make a calm reappraisal of the whole meaning of your life and in the words of the greatest of all Christians resolutely say, "This one thing I do . . . I press toward the mark . . . that I may know him, and the power of his resurrection." This is more than a good resolution; it is vital to Christian life.

There are many things which are useful and attractive in turning men toward Christ so far as the program of the church is concerned, but we must never allow the things which at best are only supplements to become substitutes for the presence and power of the living God in the midst of His people. Jesus said, "Without me ye can do nothing," and Paul declared, "I can do all things through Christ which strengtheneth me." ◆ ◆ ◆

Trustees of Nyack Missionary College in session: Dr. Nathan Bailey, chairman; Rev. G. H. Johnson, Rev. B. S. King, Rev. L. L. King, Mr. A. A. Whittaker, Mr. G. I. SirLouis, Rev. E. S. Brinkman, Rev. R. W. Battles, Dr. H. W. Boon, Rev. W. F. Smalley, Rev. J. W. McGarvey, Rev. H. E. Nelson and Rev. G. E. Davis. Not pictured: Mr. C. O. Weidman, Rev. L. J. Isch, Sr., and Dr. K. C. Fraser.

Simpson Bible College students farewell group leaving on tour of services



You'll be interested in

CAMPUS NEWS

There is a continuing awareness of the need for advance in our education program and at the same time maintaining the highest spiritual standards and cultivating an expanding missionary vision. In keeping with the action of the 1960 General Council, the Education Secretary, Rev. Gilbert H. Johnson, and his department are working to establish a graduate school of theology. In addition to this general program of advance, all of our Bible colleges have made some improvements in their curriculum. These, and other items of interest, are reported here.

NYACK MISSIONARY COLLEGE. America's oldest Bible college has been authorized by the Board of Regents of the University of the State of New York to confer the degree of bachelor of arts for a new preseminary curriculum. The course will be a four-year program requiring 130 credits, and is designed to fulfill the recommendations of the American Association of Theological Schools as they pertain to preseminary studies. The new program will begin in September. This is in addition to the present courses in Missions, Theology, Christian Education and Music.

Recognizing the emergency in world missions Nyack has given increased emphasis to the missionary challenge and program, and as a consequence forty-nine of the ninety-eight members of the Class of 1961 have already applied for foreign missionary service. Others plan further study before application.

Simpson Hall, known to older alumni as the "Institute" building, has been declared unfit for use as a dormitory

(Continued on page 13)

A "Christian" education means more than "taking Bible," or even majoring in the Bible and related subjects. It is a matter of where you begin.

What Makes An Education "Christian"?

By REV. THOMAS P. BAILEY

IN the past seventy-five years there have been dramatic changes in the field of education. Among these, the most startling have been in the number of people finishing secondary schools and going to college or university.

In 1880 less than three out of every one hundred students of high school age were in public high school and only one of these was graduated. Today more than eighty out of every one hundred students of high school age are in high school and more than fifty-five of these graduate. This represents an increase of more than 400 per cent in the school attendance of high school age young people.

The situation in college enrollments has been just as dramatic. There was an increase of 200 per cent in college enrollments between the years 1916 and 1942, and since the end of World War II colleges have begun to bulge at the seams.

The problem which America faces is basically one of achieving and maintaining excellence in education under the sheer weight of numbers. The problem which the Church faces is not only that of maintaining excellence but of insuring for our college age population the opportunity to receive an education which is based on a Christian view of man and the world.

Recently a young man applied for admission to the department of religion in a leading American graduate school. Since he had come from a Christian undergraduate institution, the young man was told that he would probably not find the graduate school approach to religion a congenial one, for, said the graduate admissions officer, "we approach the study of religion here from an uncommitted point of view."

Actually nothing could have been farther from the truth, for what that admissions officer conceived to be an uncommitted approach to the study of religion was in reality a study from the viewpoints of *naturalism* and *humanism*. As a matter of fact, it is highly unlikely if not altogether impossible for anyone to rid himself completely of his own basic assumptions. Thus very little education proceeds from an "uncommitted" or "objective" point of view. It appears, indeed, that one of the things which makes education effective is the degree to which it is integrated with a particular point of view about the nature of reality.

Naturalism, humanism, theism, evangelical Christianity—faith in nature, faith in man, faith in God or faith in Christ—these are the faiths which in our generation influence the *selection* and *interpretation* of the facts of all disciplines of knowledge. The problem which confronts the Church is that of determining whether she will provide the opportunity for quality education which proceeds from the faith of evangelical Christianity.

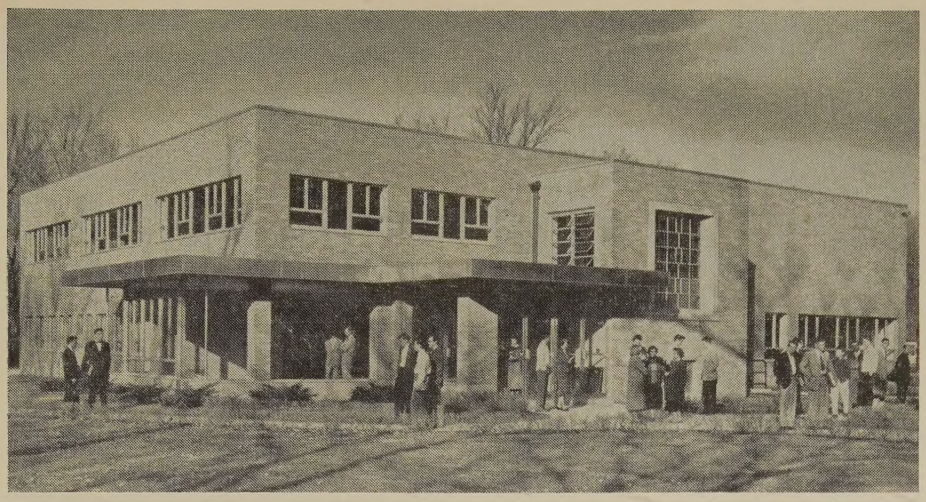
Such an education is not easily come by. For it is apparent that we often mistake what it is that makes an education Christian. We provide an atmosphere of piety, a faculty composed of Christian professors, a daily chapel service, weeks of spiritual emphasis, and so on, and we believe that we have a Christian college. All of these things, important as they are to an education for Christian believers, are in reality only incidental to the decisive factor which makes a college a Christian college.

The one thing which should characterize a college as Christian on any adequate basis is the fact that in that institution *all* disciplines—the humanities, the social sciences, the natural sciences—are interpreted from a Christian view of man and the world. For it is the naturalism and humanism of the secular college which destroy the faith of the unwary rather than his being exposed to various temptations. The temptations are present not only in the secular college but in the Christian college and even in the Christian home.

The intellectual impact of naturalism and humanism is devastating. They challenge Christian ideas at the crucial points. They deny the reality of the transcendent God and the fact that He guarantees His eternal law, and they deny that man is essentially a creature who is sinful. These denials reflect themselves in the interpretations of reality made in the various disciplines of university study.

For example, the historian may reflect an understanding of history in terms of inevitable progress; the sociologist may speak of whatever sin there is as being the sin of the environment or of cultural lag; the anthropologist may speak of God as the noblest creation of man and may think of all values and morals as relative; the novelist may reflect a welter of ideas and values contrary to Christian faith; the philosopher may be a positivist and believe that the only knowledge possible is that of empirical science; the scientist may deny that there is purpose in

A graduate of Nyack Missionary College, Taylor University and Columbia University, Mr. Bailey is academic dean of Nyack Missionary College.



The Rutenber Memorial Library at St. Paul Bible College

the universe and that the world is a moral order, and so on ad infinitum. It is these broad assumptions and assertions that destroy the faith and the value systems of unsuspecting young Christians who study under such aegis.

Professors in a college which is essentially Christian challenge these assumptions at every point. They interpret the findings in these same disciplines from a Christian *Weltanschauung* or world view. Faculty members in a Christian college find in the humanities a philosophical system which makes room for the idea of revelation as a reliable source of knowledge. They seek in the study of the literature of the generation an understanding of man's deepest needs as they are reflected in contemporary writing. They seek to communicate to men, in terms they understand, the Christian answer to their dilemma.

In the social sciences the Christian professor is neither naïvely optimistic nor hopelessly pessimistic. On the contrary, he is realistic, for he knows that it is because men are proud and selfish and sinful that the institutions of society are riddled by sin and injustice and hatred. The eschatological dimension of his faith keeps him from any bland assumption that he will "bring in the kingdom," while his conviction of God's providential direction of history and his Christian love will keep him working for whatever justice in human relationships it is possible to obtain. In the natural sciences the Christian professor will teach the values of the scientific method without accepting the dogma that there can be no other source of knowledge than science, and he will not accept the idea that the laws of nature cannot be superseded by the God who made them. Although he rejoices in all of the advances that have come through science, he does not rule out the possibility of the miraculous. He, too, knows about natural law, and that is why he calls a miracle a miracle.

It is from this perspective of Christian faith, then, that a Christian college seeks to teach. Peter said, "Giving all diligence, *add* to your *faith* . . . knowledge." For the Christian there can be no other place to start, for in Christian faith we believe we find the only acceptable framework for the whole of human experience.

We are living in a radically different world from that which the founders of our Society knew. Great changes have occurred during the seventy-five-year history of The Christian and Missionary Alliance. The question confronts us, as it does the rest of the Church of Christ: What kind of education shall we provide for our generation? There can be only one answer consistent with our faith. Let us provide the best that we can, making sure that it is truly Christian. ◆ ◆ ◆

REVELATION'S CERTAINTIES

(Continued from page 4)

off in the rich dividends of sound conversions and growth in grace.

Education is important no matter how we view it. Yet we cannot go along with Leibnitz, the German philosopher who, I believe, said, "Education conquers all." This is far from the truth. For one thing, it does not control behavior, nor is it able to produce Christian experience. Even Schopenhauer claimed that while education can increase knowledge it is powerless to affect character.

Let us with all diligence pray that God will direct the educational work of our Society, which is essential to its growth and well-being, yet always keep in mind that education is not an end in itself. ◆ ◆ ◆

The Canadian Bible College Chorus presents a program of missions in costume

DAVID R. ENLOW, Reporter

AT HOME

Free Church maps seventy-seventh conference: Theme of the seventy-seventh annual conference of The Evangelical Free Church of America at Green Lake, Wisc., June 17-24, will be "According to Thy Word," as announced by Dr. Arnold T. Olson, president of the EFCA.

●

Mission executives retreat announced for October: The Evangelical Foreign Missions Association has set its tenth annual Mission Executives Retreat for October 2-6 at Colorado Springs, Colo. The retreat will include a seminar directed by Rev. R. E. Thompson and Dr. Henry Brandt of Missionary Internship, Inc. This two-day seminar will deal with ways for executives to communicate more effectively with their missionaries around the world.

●

Evangelical students hold convention: The American Association of Evangelical Students held its third annual convention at Evangel College, Springfield, Mo., April 19-22. Charles Lake, of Asbury College, Wilmore, Ky., was elected president, succeeding Russell Ayers, of Moody Bible Institute. Woody Stemple, of Nyack Missionary College, Nyack, N. Y., was elected vice-president.

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Gospel program series aired in Puerto Rico: A gospel program series produced by Evangelical Productions went on the air over Station WFID-FM in San Juan, Puerto Rico, March 1, it was reported by Donald D. Luttrell, of Radio Station WIVV at Vieques. Evangelical Productions currently has ninety-six programs per week scheduled over the FM station. Mr. Luttrell estimates the listening audience of greater San Juan at one million.

ABROAD

Ceylon tables "Places of Worship" Bill: If a legislative bill currently before Ceylon's House of Representatives had been put through, the erection of a place of worship would now be illegal without a license from the Director of Cultural Affairs. The bill would also prohibit the erection of shrines and other objects of worship in public places.

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Plan thirteen months of evangelism for Peru: Twelve of Latin America's best-known evangelists have been invited to participate in thirteen months of continuous evangelism, in a program to reach the one and a half million people in Lima, capital of Peru. The program includes intensive house-to-house visitation, tract distribution, evangelical book and magazine sales, newspaper advertisements, radio and television programs, luncheon meetings, noon-hour theatre rallies and various other media of communication to reach the greatest number of people in the shortest time. Rev. K. W. Opperman, C. & M. A. missionary in Peru, is spearheading the all-out campaign.

RADIO

Conducts 2000th radio chapel service: On June 4 Dr. R. R. Brown, pastor of Omaha's Gospel Tabernacle (C. & M. A.), will conduct the two-thousandth chapel service of the World Radio Congregation over Station WOW, Omaha, Nebr. The program originates from the chapel studio at the Tabernacle. Started on April 8, 1923, the service has been carried continuously by Station WOW and is heard over five other stations in the Midwest and East. It is the first nondenominational radio church service in America and the oldest continuous radio sustaining program.

PEOPLE

Ambassador to Burma is Baptist leader: New United States Ambassador to Burma is John Scott Everton, Baptist minister and former religion professor. Mr. Everton, currently working with the Ford Foundation in New York, holds ordination credentials with the American Baptist Convention.

●

Butt accepts federal appointment: Howard E. Butt, Jr., of Corpus Christi, Tex., a prominent Baptist and lay evangelist, has been named to serve on President Kennedy's Committee on Equal Employment Opportunity. Mr. Butt, vice-president of H.E.B. Grocery Co., one of the largest grocery chains in Texas, is one of fourteen nongovernmental appointees on the committee.

PEOPLE SAY

Missionary James E. Goff, director of a Presbyterian school for boys in Barranquilla, Colombia: "Thirteen years of religious persecution in Colombia have resulted in an appalling total of 116 Protestant Christians martyred because of their religious faith, 65 Protestant churches and chapels destroyed by fire or dynamite and over 200 Protestant day schools closed."

SIGNS OF THE TIMES

Religion and ethics: A man's religion—or lack of it—does not seem to have any bearing on his business ethics, according to a Harvard University study of American business practices.

●

Urges cocktail party replace church social: Secretary E. B. Powell, of the Church of England parish in Crawley, England, said he has asked the bishop of Chichester to let him replace old-fashioned church socials with cocktail parties. "The old-fashioned socials just don't interest anyone any more," he said.

DONALD MORELAND, Editor

"Hi, Neighbor!"

If in the next week or two someone came to you and said, "Here's a plane ticket to the mission field. It's for this summer—providing you are ready to serve as a missionary for the next few months," would you accept the challenge? I am sure that many of you would answer, "Yes, I'm ready."

Any youth dedicated to the Lord Jesus Christ should always be ready to serve his Lord. But one must be responsible for the present before he can respond to the challenge of the future. God's schedule for your life probably does not call for your going to a foreign land this summer, even though He may lead you there in the future. But this does not lighten your responsibility for the present.

In keeping with the AYF theme for 1961, "Evangelize," our summer emphasis is the "Hi, Neighbor" Campaign. To help your AYF reach the mission field of your neighborhood this summer a packet of material has been prepared.

There are three phases to this campaign. The first is a *Five-Day Club Program* packed full of action. It contains: a "How-to-Do-It" Book with complete instructions, a large spiral-bound flash-card Bible lesson series, another large book of missionary stories illustrated with colorful flash cards, and invitation and memory verse cards for all who attend. This material can be reused.

The *Coöperative Witness Program* is the second phase. The tools for this program are to be found within your church. They consist of Christian families assisting AYFers who come from homes where Christ is not known. The program is developed in detail. This can be the means of bringing new families to Christ and into the church.

Practically every day we read something about juvenile delinquency. It may be the report of four fellows derailing a freight train or several youths attempting to rob an elderly lady at knife-point. These, sad to say, are common occurrences. J. Edgar Hoover describes it this way: "America is facing an emergency, a crisis which threatens the very future of our nation. It is the emergency of juvenile delinquency." Hoover further says that "the criminal is the product of spiritual starvation." Who is going to provide the spiritual nourishment needed?

We would like to do our part through the third phase of the "Hi, Neighbor" Campaign: *A Friend Indeed to a Teen-ager in Need.* With this your AYF would reach out to youth in trouble who need to make a personal commitment to Jesus Christ.

In a recent editorial we were reminded that we are serving in an emergency. "The needs of the people, not our own convenience, decide how far we shall go and how much we shall do. . . . Christ . . . pleased not Himself but lived for the emergency; and as He was so are we in this world."

Order the "Hi, Neighbor" Campaign packet from the National Youth Office, 260 West 44th St., New York 36, N. Y. Price, $4.95 postpaid.

If our youth of the AYF are to meet this emergency, this summer cannot be just a vacation; it must be used for Christ.

Summer Youth Conferences and Camps

NORTHEASTERN DISTRICT. Delta Lake, Rome, N. Y.

Crusaders, July 15-22; ages 9-11. *Explorers,* July 22-29; ages 12, 13. *Seniors,* July 29–August 5; ages 14 and up.

EASTERN DISTRICT. Summit Grove, New Freedom, Pa.

Junior, July 22-29. *Senior,* July 12-22.

WESTERN PENNSYLVANIA.

Edinboro, Pa. *Junior,* July 1-8. *Intermediate,* July 8-15. *Senior,* August 19-26.

New Brighton, Pa., Suncrest, June 5-9.

SOUTHEASTERN DISTRICT.

Lake Swan, Fla. *Senior,* June 19-24; ages 13-20. Also *Junior and Intermediate.*

Toccoa Falls, Ga. *Missionary Boot Camp,* August 18-26; ages 16-25.

CENTRAL DISTRICT. Beulah Beach, Ohio.

Children, June 24–July 1; ages 7, 8. *Junior,* July 1-8; ages 9, 10. *Intermediate,* July 8-15; ages 11, 12. *Youth,* August 19-26; ages 13, 14. *Youth,* August 26–September 2; ages 15 and up.

SOUTH PACIFIC DISTRICT.

Alliance Redwoods, Camp Meeker, Calif. *Junior,* June 27–July 1. *Senior,* July 1-8.

Camp Radford. *Youth,* July 8-15. *Junior,* July 17-22.

SOUTHWESTERN DISTRICT. Arlington, Tex.

Youth conference concurrent with District conference, June 22-28.

PACIFIC NORTHWEST DISTRICT. Canby Grove Camp, Canby, Ore.

Youth conference concurrent with District conference, July 6-16.

EASTERN AND CENTRAL CANADIAN DISTRICT. Glen Rocks, Rosseau, Ont.

Teen, July 3-14. *Senior Youth Retreat,* June 30–July 3.

For further information write to your District Office.

Our Cover

Spanning the historic Hudson River at Nyack, N. Y., is the beautiful Tappan Zee Bridge. Those who know the Nyack Hillside may spot the campus of Nyack Missionary College just left of center. The roof of Simpson Hall identifies the well-known building. . . . The bridge is part of the New York Thruway system, which can be clearly seen in the photo. Below the Thruway and spreading to the right is the main part of Nyack.

First baptismal service of the Shining Light School and Chapel

To provide for the multitude of Chinese refugees in Hong Kong the government has built blocks of huge "apartment" houses, each one housing several thousand persons. On the flat tops of these buildings space may be secured for public services. Our Mission already conducts schools and services on four such buildings, and negotiations are under way for another. The group of converts pictured here was baptized after six months of ministry.

Rapidly Expanding Roof-top Ministries

By REV. ANTHONY G. BOLLBACK

EVERY advance of the gospel must be made in faith. And every penetration of enemy territory must be accomplished with the confidence that the God who sends us on a mission will supply all needs for every encounter with the enemy.

Our Mission began its roof-top ministry in Hong Kong with the opening of Simpson Primary School in 1958. In this first school we did not anticipate the door of opportunity which was swinging wide before us. The hundreds of children who heard the gospel and the many adults who received Christ as their Saviour were evidence that more such centers could be utilized in spreading the gospel among the thousands of refugees.

The second advance was made in February, 1960. Shining Light Primary School then came into existence, supported by the sacrificial giving of many people. From the very beginning it showed signs of being unusually fruitful. Evangelistic meetings brought us into contact with many people, and before long a nucleus of believers was meeting regularly. No obstacle could dampen the faith of Mr. Shih who was appointed to this work. In six months fifteen people were ready for baptism, the first fruits of this second venture. Mr. Shih and I talked of enlarging our work by securing an adjoining roof-top, but limited finances held us back. Then, in answer to our prayers, two Chinese Christians offered to loan the needed funds. This extension project brought us in contact with another five hundred families.

Encouraged by these responses the Mission approved the advance into a new housing area at Kwun Tong. Children showed interest in the new church and school at the very beginning, in fact, as soon as we began climbing the stairs to the roof. Daily the number who followed us increased. Weeks before the construction was completed the worker appointed to this new project, Mr. Wong, was crowding as many as sixty children into his small room for choruses and Bible stories. Old Christmas cards won many little friends and long before the school was ready to open there was the promise of more students than we could handle.

Then Mr. Wong made an unusual contact. As he passed the cubbyhole rooms day after day he noticed in one of them a man who was always in bed. Stopping to talk to him, he discovered he had been carried to his new home on a stretcher and that he had been ill for a long time. When Mr. Wong prayed for him the man became very angry. However, Mr. Wong continued to do small favors for him.

One day he told the man of the healing power of Jesus and said he was praying that God would work a miracle for the sick man. A few days later, as Mr. Wong passed by, the man joyfully called to him, hobbling out of his room. He gripped Mr. Wong's hand and cried, "I haven't walked like this for months! Something is happening to me!" This was Mr. Wong's opportunity to lead him to the Lord and to pray for his complete deliverance. At the church dedication, as the large group of guests listened attentively, this man told of his salvation and healing. What a wonderful way to open a new church! The miracles did not end with this man, for in the special evangelistic meetings more than twenty persons professed Jesus Christ as their Saviour.

We are encouraged to press on to still another roof-top in another area. Recently Rev. M. G. Griebenow and I looked at the site of a proposed fifth roof-top school at Tsun Wan where an estimated 50,000 people will be resettled. Here is another opportunity to cover a strategic advance with a great umbrella of prayer. Every roof-top has yielded good fruit in redeemed lives, but the blessing has always been in accordance to the prayer from people with burning hearts. ◆ ◆ ◆

Stiff wires on top and at the back of the head assist the Foula women in their distinctive hair style. Each styling lasts about three months.

Among the Foula Moslems of the Republic of Guinea . . .

A Chapel Is Dedicated in Mamou

By MRS. MICHAEL KURLAK

THOUGH the gospel be preached here one hundred years, none of us will ever accept Christ"—so emphatically did Foula tribesmen in Guinea, Africa, express themselves to missionaries who came to them first in 1923.

The Foulas, numbering about one million, are Moslems of the most fanatical, unbending kind. Missionaries have now labored faithfully among them for nearly forty years, and although there have been very few converts, preaching, faith and prayer have brought about a changed attitude and some advance has been made.

Many gospel tracts have been distributed and hundreds of Gospels in the Foula language, written in Arabic script, have been sold. The entire New Testament has been translated into Foula by Rev. and Mrs. Harry Watkins, and they are now revising it preparatory to publication. Many Foula tapes have been prepared by these missionaries, and four weekly broadcasts from Radio Station ELWA in Liberia are heard by hundreds of Foulas. Thus it is that this tribe is becoming increasingly conscious of the truth as it is in Christ and of their need of the Saviour.

On a hill overlooking the town of Mamou, right in the midst of the Foula tribe, is located the missionary children's school and home for our West Africa Missions. To this school come MKs from many parts of West Africa. Nearly all the Africans who work in the home are Foulas. Some of them have been convicted by the truth but dare not be the first ones to accept Christ publicly because of fierce persecution that is bound to follow. The missionary children pray faithfully for these who work in the home. Often their intercessory cries are joined to those of the missionaries as they seek the Lord for the salvation of those about them. They often had asked God to provide a suitable meeting place for services. For years a makeshift arrangement on the veranda of the home had to suffice for services. But God began to answer prayer and funds were gradually provided for the erection of a chapel. As the children continued to pray and the missionaries ministered the Word of God, the number of Africans attending the veranda services increased from ten to eighty.

March 26, 1961, became a red-letter day in Mamou. On that day the new chapel was dedicated. Here was the fulfillment of years of prayer and hope, the result of weeks of work and planning. That morning an air of expectancy pervaded the home as everyone anticipated the activities of the day. As guests began to arrive the excitement mounted. Children greeted their parents, and friends were given a royal welcome. Of course, many parents living far from the school were unable to be present, but a few families were on vacation at the Dalaba Rest Home near Mamou and were able to drive in for the day.

The new chapel, built by Mr. Andrew Gardner assisted by the Moslem mason, Sekou Keita, is located

The new chapel at Mamou stands on a hill

on the brow of the hill southeast of the home, and it is visible from the town of Mamou three miles away. The beautiful doorway opening toward Mamou extends a mute invitation to Africans. The chapel is a lighthouse set on a hill, a constant reminder to all that Jesus is the Light of this dark world and particularly of darkened Foula hearts. We trust that many, as they look at the illuminated belfry windows, which are in the form of a cross, will be brought to the realization that Christ died for them as well as for the missionary, that He is no respecter of races.

The beautiful two-toned pulpit, altar rail and comfortable pews were the gift of the parents of a missionary who has been a member of the Mamou staff. The new Estey organ was presented by the Africa Prayer Band at Nyack, and the Communion service was the gift of the Alliance church in Bowling Green, Ohio, the home of one of the teachers in the school.

At three o'clock in the afternoon everyone gathered in the chapel for the dedicatory service, over which Rev. L. D. Wright, who is in charge of the home, presided. In the course of the meeting four Mamou alumni, who are now missionaries in the Guinea, gave testimonies of the blessing the school had been to them and of the call of God to His service which came in their student days here. They represented the scores of young people who have gone through the Mamou school and are now in the service of their Master.

Following the reading of Solomon's prayer of dedication, Rev. Arnold Ratzloff preached the dedicatory sermon. Then as Rev. Paul Ellenberger, a former Mamou student and now the parents' representative on the school board, offered the prayer of dedication, each one present renewed his personal dedication to the Lord for service among the people of this land. Miss Dorothy Adam, the school nurse and also a former Mamou student, offered the closing prayer.

The service made a deep impression upon us, and within our souls we felt a yearning that this new lighthouse might be the place where many a Foula, as well as the missionary children, would find refuge in Christ, the Light of the world.

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CAMPUS NEWS

(Continued from page 6)

at the college. Built in 1897, it originally housed both men and women, the chapel, dining rooms and several classrooms. Since the erection of Christie Hall as the dormitory for women, Simpson has been used for men. Plans are being made to erect a new dormitory as soon as possible.

ST. PAUL BIBLE COLLEGE. The St. Paul Bible College curriculum has been expanded to include a program for young women seeking preparation as missionary nurses. Known as the Missionary Education program for Nurses, the course of study is sponsored by the Missions Department. The program leads to a Bachelor of Science in Missions for Nurses.

In memory of Rev. L. A. Perkins, for many years on the faculty of the college, the L. A. Perkins Memorial Library, a collection of Bible and Theology books, was dedicated on February 14. Mr. Perkins' own library was presented to the college library by his widow, Mrs. Cleda Perkins, and many other titles were added by associates and former students in memory of Mr. Perkins.

SIMPSON BIBLE COLLEGE. Simpson has always stressed the necessity for students to engage in some type of Christian service while in college. This year for the first time senior men in the Theology and Missions departments were required to engage in an internship program in a church in the area. This program gives the student valuable training while still in school. The only cost to the churches is the entertainment of the student.

In addition to its regular courses, Simpson now offers a course in vocational missions. This permits a missionary candidate to elect up to twenty-two hours of vocational training taken off campus. A student graduating from this program will have a specific skill, such as printing, to assist him in carrying on missionary work. Teacher education may be taken in conjunction with studies at Simpson at nearby San Francisco State College.

CANADIAN BIBLE COLLEGE. As part of their twentieth commencement exercises May 12-14, Canadian Bible College included the dedication of the new campus. The final stage of the current $400,000 building project was reached this spring when the chapel interior was finished. Beautiful redwood paneling surrounds the enlarged platform. The Alumni Association donated twenty-two new pews to accommodate 200 persons. More than half of the pews are equipped with custom-built collapsible desks, permitting the chapel to be used also as a classroom.

A summer school program is being introduced this year at CBC, with classes beginning May 29 and continuing through July 7. Designed primarily to permit seniors to qualify for the B.R.E. and Th. B. degrees, the expanded program is also prepared to aid pastors, public school teachers, laymen and missionaries.

TOCCOA FALLS INSTITUTE AND BIBLE COLLEGE. This associated institution in the South is observing its golden anniversary this year. Founded by the late Dr. and Mrs. R. A. Forrest, the Institute has maintained close ties with the Society throughout its history.

To meet the present need of adequate housing for men and to permit an enlarged ministry for the future, Toccoa is planning a new dormitory for 200 men. Built of concrete block and brick, "Forrest Hall" is expected to cost $550,000.

LeTourneau Hall at Toccoa Falls Institute and Bible College houses eighty girls, the dining hall and kitchen

Congo

The Congo field is a jarring paradox. Unrest and tension are high. Equally as high is interest in spiritual things. The sale of Bibles is unusually brisk. Rev. D. C. Kopp, field evangelist, is pleased with the hunger evident in his services. Other missionaries report an amazing openness to the gospel. The Spirit of God is continuing His work in spite of the chaos in Congo. . . . This year's conference will dwarf preceding ones in both intensity and importance. The explosive school issue, an aggressive clique of antiwhite church leaders, rival factions in the church—all these factors point to a conference that will either strengthen the church and the Mission or shatter them. Now is the time to begin praying for these conference sessions, July 11-21.

Gabon

The Lord is blessing village evangelism in the Mitsogo tribe. By ones and twos people are being saved almost every week. Pray that they might be established in the faith. They are illiterate bush people who are slow to comprehend the spiritual truths that are necessary for their growth in the Lord and a vision for reaching the lost.

Viet Nam

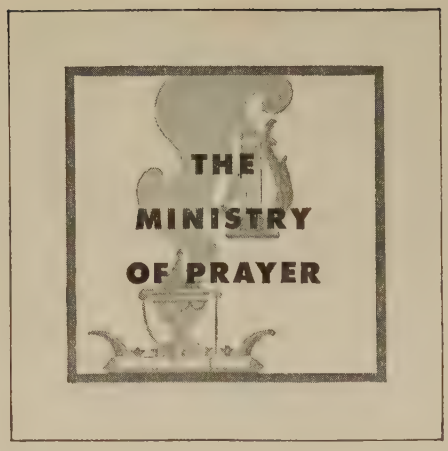
God has been working in a wonderful way in the Quang Tri–Antho–Khe Sanh area for the past six months with hardly a week passing by without several persons turning to the Lord. When Rev. G. W. Hunt recently returned to Antho he found the work going strong. Since his visit he has received word that another fifty people have prayed. Fifty persons in an area near the ocean have also prayed.

Cambodia

"Thank you for helping me to understand many new truths in the Bible. I thought I could come to Bible school for only one year. Please pray that I might be able to return next year to learn more about God and to grow in Him." This was the testimony of How Siem, of Takeo, one of the five Bible school students (1/25/61 issue) as he made ready to return to his home for the long vacation. Thank God for each of them: Prasar, of Battambang; Lim Chheong, of Kompong Cham; Siem and Srang, of Takeo; and Sonan, of Pnom Penh. Help them by prayer during this time so that they might be the means of strengthening many of the weak Christians, as well as win many lost men and women to Christ. . . . Pray for the annual missionary conference at Dalat, May 28–June 4.

Thailand

Extensive film evangelism in Nakorn Panom during March resulted in over twenty thousand people hearing the gospel. Also, much literature was sold and distributed. Pray that this seed



will bear fruit to the salvation of many. . . . Pray for the six Christians at Nawa, two of whom were baptized in March. They are undergoing much persecution but are standing up under it. Pray that other interested people will come to the Lord and that a church will be formed in this place. . . . Pray for Mr. Laud in Mahasarakam. He is fifty years old and quite ill. A Buddhist of note in his village, he now wants to trust Christ for salvation as well as for his physical needs. He has had all the spirit strings removed from his body and has expressed the desire to believe in the Lord. . . . Pastor Suprom, vice-president of the Gospel Church of Thailand, has volunteered to be a missionary to Sakon Nakorn Province. Pray that God will use him and supply all his needs.

Colombia

Mrs. F. C. Heiser has not yet been given medical clearance by the doctor (11/30/60 issue). Pray that this will be granted so that she and her husband can return to the field this year. . . . "Yesterday," wrote the Buenaventura pastor (1/25/61 issue), "we returned from a trip down the coast. I tell you a wide door is open to us. Schoolteachers, students and principal people collaborated with us. What a need for workers!"

Ecuador

Praise God for the wonderful spirit in the Indian conference at Agato (2/22/61 issue). Eight persons were saved and two were restored to fellowship. The Indians led all the services. . . . Praise God for a blessed year of Bible school in Guayaquil ending early in May. Pray now for the students as they scatter to all parts of this republic.

China–Hong Kong

The Bible Seminary will graduate fifteen students on June 24. Some of the graduates will go abroad for further study; many are looking to the Lord for His place of service for them among Chinese. Because of severe restrictions on the travel of Chinese in many of the Southeast Asia countries, it is increasingly more difficult for them to enter these lands. Pray for these who feel the burden of reaching their own people, that each student will find the place God has for him and that each will be anointed of God for the service. . . . Praise God that sufficient funds have already been received for the opening of the fifth roof-top chapel and school in another new resettlement development in Tsun Wan in the New Territories, where more than fifty thousand people will be resettled in seven-story cement buildings (see story, page 11). The local church in Tsun Wan will oversee the operation of this new venture of faith, with the several Christian families living near the new development forming the nucleus of this outstation. Pray earnestly for Mr. Joseph Tu, the pastor who will include this new work in his already full schedule.

Japan

The Bible school in Hiroshima began its spring term in April. Pray for the new students that are enrolled for the first time; Satan would like to discourage them. Pray that there may be a constant spirit of victory on the campus. Pray, too, that the fourth-year students, who have returned to school after a year of practical work, will be more purposeful in their studies and in their daily walk with the Lord.

Philippine Islands

On June 1 Rev. R. E. Bressler, Sr., resumes the chairmanship after approximately two years' absence from the field. Pray that he may have strength, wisdom and grace for the many duties which will be his. . . . Changes in the sphere and type of ministry of the following missionaries will take place on or near June 1: Rev. and Mrs. T. H. Jones, Rev. and Mrs. J. O. Johnson, Rev. and Mrs. R. M. Landis, Rev. and Mrs. P. F. Gibbs, Rev. and Mrs. A. R. Thomas, Rev. and Mrs. F. E. Ruhl, Miss Maxine Immer and Miss M. H. Sundberg. In some cases the change will involve learning a new language; in others the missionaries will enter a completely new type of ministry. Pray that they may make the adjustments quickly.

Indonesia

A West Kalimantan national church leader, Mr. Jafet, has taken laymen and student workers with him twice this past year to witness to the Dyaks of the N'Silat tribe, living in the far interior of Kalimantan. The national church leaders believe that the tribespeople in general are as open to the gospel now as at any other time. The Dyak believers are the ones to reach these tribes, but the missionary spirit must grip their hearts before an effective work can be done. Pray that the Dyak Christians will be awakened to their responsibility to witness to their fellow Dyaks who are still in spiritual darkness.

JAMES B. HARR, Reporter

To the Fields

Miss Edith Hansen left May 6 for her first term in New Guinea. She will serve as bookkeeper at Hollandia.

Miss Edith Hansen
New Guinea

Miss Hansen, the daughter of Rev. and Mrs. Everett W. Hansen, of Missoula, Mont., was graduated from St. Paul Bible College, St. Paul, Minn., and has worked for several years at the Headquarters in New York.

Rev. Ralph E. Bressler left May 10 to begin his sixth term in the Philippine Islands. He will take up his duties as field chairman on his return.

Rev. R. E. Bressler
Philippine Islands

Rev. and Mrs. Francis J. McKinney and children, Francis, Jr., and Laura, left May 12 for their seventh term in Mali. They will be stationed at Sangha.

On Furlough

Rev. and Mrs. Donald A. Fairley arrived May 3 from Gabon.

Rev. and Mrs. L. F. Irish arrived from Israel on May 12 on emergency furlough because of Mrs. Irish's mother's health.

The New Generation

To *Rev. and Mrs. O. O. Motsenbocker,* Paramount, Calif., a daughter, Sally Louise, on April 4.

To *Rev. and Mrs. Richard S. McMillan,* Paradise, Calif., a daughter, Margaret Ruth, on April 26.

To *Rev. and Mrs. Gordon G. Copeland,* Oak Ridge, Tenn., a son, Gordon Timothy, on April 24.

To *Rev. and Mrs. D. Grant Crooks,* Mali–Upper Volta, a son, Carl Thomas, on May 15.

F. B. Miller Serves Alabama Church

Rev. Frank Bertram Miller, evangelist of Beulah Beach, Ohio, has served an interim pastorate in the Alliance church of Tuscaloosa, Ala., where the congregation hopes to sell their present property and buy a Lutheran church near the campus of the University of Alabama, with room to expand.

Mr. Miller has been in Tuscaloosa since December. After May 31 he will again be available for services.

Dedicate Sunday School Department

On Easter Sunday the Green Ridge Alliance Church, Scranton, Pa., dedicated its completely remodeled Sunday school department. Certain preliminary work was contracted, but a donated labor program by the men of the church saved thousands of dollars in costs. The total cost of remodeling and refurnishing was $7,152. During the dedication service the Sunday school presented to the church $1,565. Memorial and anonymous cash gifts amounted to $1,116. The pastor, Rev. W. S. Corby, and congregation are grateful to the Lord for His provision.

Evangelistic Meetings Held

Evangelists continued active during the month of April, and reports of their services in different sections of the country are at hand.

From *Belgrade, Mont.,* Rev. Leon L. Jensen, pastor of The C. & M. A. church, states that through the ministry of Rev. E. R. Burnette, of Sonoma, Calif., "a new love has come into the church and a desire to pray prevails." During the two-week meetings, said Mr. Jensen, "Christians were brought closer to the Lord, folk were healed, and others saved. My wife, who has been troubled for seven years with a heart condition, was healed."

From *Longview, Tex.,* Rev. Charles Droppa reported a week of meetings with Dr. Glenn V. Tingley, of Nyack, N. Y. In addition to his ministry at the Pinewood Church Dr. Tingley spoke to various sections of the LeTourneau organization.

Early in the month Rev. Hamilton P. Rankin held services with Rev. George Morgan in *Washington, Pa.* The church secretary wrote, "The weather was not good for special meetings, but the church was filled almost every night." The meetings were held under the sponsorship of the laymen of the church, and the records show that over two hundred people went to the altar for spiritual help.

In *Erie, Pa.,* Rev. George Jones, Sr., held services for Rev. George Hobbs. Mr. Hobbs wrote: "The entire church was moved to a higher state of blessing . . . and twelve people were saved."

Pastor Alfred Nulph reports from *Chicora, Pa.,* two weeks of meetings with Rev. Donald R. Sadler, of Rockwood, Pa. Mr. Nulph said of the services, "A large number of people came in from other denominations and from surrounding communities. Many met the Lord in salvation."

From *Charlotte, N. C.,* Evangelist Jasper Smoak indicated that he "will soon be entering (his) fourth year as a full-time evangelist." Mr. Smoak said that he is now arranging his 1961 fall and 1962 spring schedule. He may be contacted at 5720 Brickstone Dr., Charlotte 5, N. C.

Women in Prayer Band Rallies

Over nine hundred women met in five missionary prayer band rallies held in April. A total of twenty-nine missionaries represented nine mission fields at the rallies.

The largest rally was held in the Avenue Road Church, *Toronto, Canada,* where upwards of four hundred ladies met. In *Syracuse, N. Y.,* "the large church was filled" with ladies of the Northeastern District's LUMO, gathered for their ninth annual retreat. In *Erie, Pa.,* two hundred delegates from the rally area met for their prayer fellowship in conjunction with the Tabernacle's fifty-fifth annual missionary con-

Rev. and Mrs. F. J. McKinney and two children, Mali, Africa

Bethany Alliance Church, Charles City, Ia.

ference, while in *New Castle, Ind.*, eighty-four ladies gathered. In the fifth rally, held in *Toledo, Ohio,* eleven churches were represented.

The Toronto rally was sparked by missionary skits on the life of the Vietnamese by Mrs. E. F. Irwin and Mrs. George Irwin, and by the spirited singing of the ladies choir from the Hamilton, Ont., Alliance churches, under the direction of Mrs. John Cunningham. Mrs. F. J. McKinney, of Mali, delivered the main messages of the day.

At Syracuse fourteen missionary women were on hand for a "native costume" service when they presented in song and dialect a brief view of life on their fields of service. A feature of the retreat was an address by Mrs. Nathan Bailey, who recently toured South America with her husband. Pointing out that it is true that some missionaries may have to be recalled from their fields, Mrs. Bailey noted the areas of the world being reopened to missionary work. Mrs. W. K. Braun gave an account of affairs in the Congo.

In Erie the two hundred ladies were addressed by Rev. G. Edward Davis, pastor in McKeesport, Pa., and by Rev. Ronald Griffiths, missionary from Peru. Mrs. Emil S. Brinkman, wife of the pastor, presided at a special rally luncheon. In the afternoon service Miss Alice Ryan, of the Ivory Coast, Africa, was the speaker. As a special project the ladies contributed linen for Mrs. Kozo Tamura, who with her husband and family from Japan will attend Nyack.

Miss Ruth N. Ziemer, missionary from the Philippines, was the speaker at the rally in New Castle. Here the delegates elected a new slate of officers for the coming two-year period: Mrs. Paul Winder, president; Mrs. Joshua Nierman, vice-president, and Miss Isa Baird, secretary-treasurer.

At the Northwestern Ohio Ladies Missionary Prayer Band Fellowship, which met at the Toledo Gospel Tabernacle, 123 ladies were present. In the morning session a question and answer period concerning missionary activities proved very enlightening. Miss Ruth Ziemer, Mrs. Paul Alford and Rev. and Mrs. James Riccitelli took part.

Iowa Church Dedicated

The Bethany Alliance Church of Charles City, Ia., was dedicated recently, just one year after the ground-breaking ceremonies. After moving from Powersville, Ia., a rural area nine miles outside of Charles City, the Bethany congregation occupied their new church in December, 1960. Rev. Rueben M. Strecker is pastor.

The Charles City mayor, Hon. Lee Albaugh, and the Floyd County Ministerial Association president, Rev. Lester Hunt, extended congratulations. The dedication message was delivered by Rev. Carl Volstad.

Currently the church is engaged in an energetic program of visitation which "is bringing good results in increased attendance," according to Mr. Strecker.

Alabama Key City Project Dedicated

The Azalea Road Alliance Church of Mobile, Ala., was recently dedicated, with the Home Secretary of The Christian and Missionary Alliance, Rev. L. W. Pippert, on hand as the speaker. The Mobile church was declared a key city project nearly two years ago, and for sixteen months services were held under the direction of Rev. Gerald W. Hagerty in the living room of the parsonage.

Missionary Treasury

April 1961

General Fund	$285,596.15
Missionary Specials	33,855.51

Sad to say, the income for the month of April was approximately $35,000 less than the amount budgeted, and was $5,000 less than the amount received in April a year ago. With the heavy expenses for the summer coming on, we trust that our many praying friends will continue to trust the Lord with us for the amount needed for our enlarged program during the summer months.

Viet Nam Buildings Fund

April receipts	$ 1,433.66
Total to April 30, 1961	$212,856.88

Gifts for the month of April were covered by our receipt Nos. 43091–44344 and 3401–3512. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

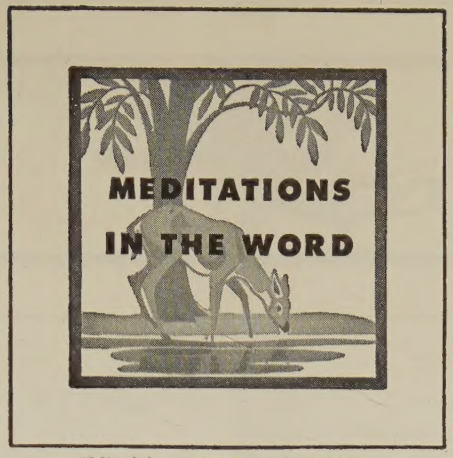
All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

Mr. Hagerty, with years of construction experience, designed the new building and actually directed the work. The men of the church contributed over 3,000 hours of labor, paid labor amounting to only $967. The church with all properties is valued at $47,500. The main auditorium seats 150 people.

During its first year the Azalea Road congregation gave $1,375 to missions; the second year they pledged $1,604.

Azalea Road Alliance Church, Mobile, Ala.



Edited by EDITH M. BEYERLE

Sunday

MARK 16:9-20 (verse 16b).

We have read somewhere of a man rushing madly to suicide over the body of a loving wife who vainly sought to hold him back and who shrank beneath his violence as he rushed to his destruction over her bleeding body. O sinner, if you reject the Son of God and if you dare face eternity without having definitely accepted the Lord Jesus, you are plunging in over the bleeding body of the Son of God and you are staining your willful feet with His precious blood.—A. B. SIMPSON.

Monday

NEHEMIAH 8:1-13 (verse 10).

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention. But I deliberately repeat: It is of supreme importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life.—GEORGE MÜLLER.

Tuesday

JOHN 9:1-11 (verse 4).

To have our work completed at the end, we must do it while the day lasts, for there will be no opportunity afterward. If we are living earnestly we shall live all the time under the pressure of the consciousness that the time is short. We must not waste nor lose a moment. Soon it will be night when we cannot work.—J. R. MILLER.

Wednesday

EPHESIANS 2:1-10 (verse 1).

Whoso has felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny:
Yea with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

Rather the earth shall doubt when her retrieving
Pours in the rain and rushes from the sod,
Rather than he for whom the great conceiving
Stirs in his soul to quicken into God.
—F. W. H. MYERS.

Thursday

REVELATION 21:1-8 (verse 4).

There are few friends who are intimate enough, if they should see you weeping, to approach and with their own hand tenderly wipe away the falling tear. But that is what God does. Blessed intimacy! Holy familiarity! Precious nearness! It is worthwhile to shed tears from a broken heart to have God come near enough to wipe them away.—A. C. DIXON.

Friday

GENESIS 14:12-24 (verse 22).

Abram had a true estimate of the ability of his Creator-God to take care of him without his depending upon flesh and blood to supply his needs. The God he trusted was the "possessor of heaven and earth." He needed not to trust questionable sources from the enemy's camp to give him the wherewithal to live and carry on in this earth during his pilgrimage. Well were it if all believers today had the same confidence in God who owns everything and can well care for His people and His work.—PAMEII.

Saturday

PSALM 150 (verse 6).

We don't thank and praise God half enough. That is one reason why so many of our churches are so dull and gloomy. When churches get into a backslidden state they hire singers to stand away up in some organ loft and praise God for them. How can we expect God to give us further blessings if we do not thank Him for what He has given us? One of the best ways to wake up a church and start a revival is to hold a praise meeting.—D. L. MOODY.

Sunday

HEBREWS 10:1-14 (verse 14).

We are sanctified by dying with Christ to sin. When He hung on Calvary He not only made a settlement for our acts of sin, but He bore with Him on that cross our sinful self. By faith we reckon ourselves as actually crucified with Him there to the whole life of sin. It is our privilege, therefore, to identify ourselves with Christ in His death so fully that we may lay over our sinful nature upon Him and utterly die to it, and then receive from Him a life all new, divine and pure and victorious. —A. B. SIMPSON.

Monday

MATTHEW 5:1-12 (verse 3).

The mistake of the Christian world is that they expect to have the Beatitudes without fulfilling the conditions attached to them. How often do we pray that we may have the kingdom of heaven without thinking that we must first be poor in spirit. How often do we pray for mercy without first seeking to be merciful. How often do we expect to be filled because we hunger and thirst, when we have never made sure that what we are longing and thirsting for is real righteousness.—HENRY DRUMMOND.

Tuesday

1 CORINTHIANS 1:1-11 (verse 4).

Some of the most precious disciplines of life come to us after we have decided not to lock up our griefs behind iron doors of silent, secret agony, but to let the whole meaning of the change through which we have passed take its full share in mellowing our sympathies, and in making us channels of an understanding helpfulness to others in like circumstances.—PHILIP E. HOWARD.

Wednesday

ROMANS 8:28-39 (verses 38, 39).

Trust and rest in Christ forever,
Lean thy head upon His breast;
Nothing from His love can sever
Those who fully trust and rest.

Trust and rest for full salvation,
Till the land is all possessed,
God will seal your consecration,
As you simply trust and rest.

Trust and rest in Christ for healing,
You who are with pain oppressed;
Do not wait for sign or feeling,
Claim His promise, trust and rest.
—A. B. SIMPSON.

Thursday

PHILIPPIANS 4:1-13 (verse 13).

When I believed I could of myself do all, I could do nothing; but now when it seems to me that I am able to do nothing, I begin to be able to do all. Blessed impotence, which makes me find in Thee, O my God, all that I lacked in myself. I glory in my infirmity and in the ills of life, for they undeceive me as to all the world and as to myself.—FÉNELON.

Friday

JEREMIAH 15:1-17 (verse 16).

Jeremiah had found real treasure in the words of the Lord: so rich, indeed, that he figuratively *ate* them, and as he did so they became the joy and rejoicing of his heart. He gives as his reason for thus delighting in God's Word the fact that he was a believer, and his soul had been refreshed and strengthened by reading it and meditating (ruminating) on the name "Jehovah-Sabaoth." Jehovah had been revealed to him as the "Lord God of hosts" and that was quite enough to save him from all his enemies.—PAMEII.

Saturday

JAMES 4:7-17 (verse 15).

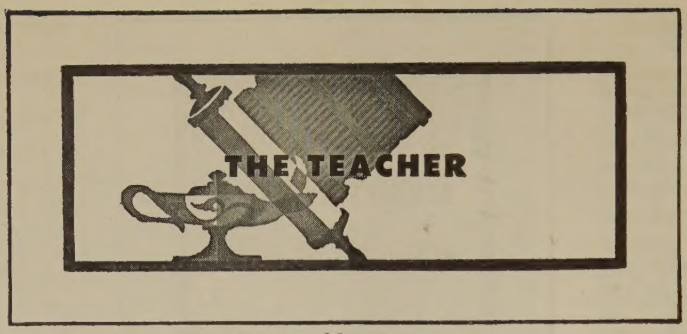
The apostle does not condemn the formation of plans. That is an extreme to which Scripture gives no warrant. What is laid upon us is humble submission of them all to God and the most scrupulous remembrance that both in their inception and in their execution His will is to be taken as the deciding factor. When we plan without God we belie our profession.—W. S. HOOTON.

June 4, 1961

LESSON TEXT—
Ecclesiastes 1:12-14; 3:1-9

GOLDEN TEXT—
John 16:33

DEVOTIONAL READING—
Psalm 42:1-5



June 11, 1961

LESSON TEXT—
Ecclesiastes 12:1-8; 2 Timothy 4:7, 8

GOLDEN TEXT—
2 Timothy 4:7

DEVOTIONAL READING—
1 Timothy 6:11-16

By Harold J. Sutton

A Search for Life's Meaning

The Book of Ecclesiastes reveals the contradictions and futilities of life. "It speaks against naïve delight in ephemeral pleasures and challenges our sense of permanency in a transitory existence."

I. WHO (Eccl. 1:12).

The wise man's *position* was that of king. He had wisdom and wealth without limitation or restriction. His *place* was over "Israel in Jerusalem," the wonder of the then-known world. "I gave my heart to seek and search out . . . wisdom." Such was the purpose of him who made it his business to study the providence of God and the prudence of men.

II. WHAT (Eccl. 1:13, 14).

Life is an affliction—this was the king's *proposition.* God is playing a game with humanity, he concluded, a game in which only the Creator can win. This affliction of "sore travail" is a neat trick that, though it exercises the mind, never finds an answer. And to those who would question his reasoning the protest was ready: "I have seen all . . ." One is wearied from the sheer magnitude of the assertion. Now comes the *pronouncement:* "All [no exception] is vanity and vexation of spirit" (v. 14). Try and fail, fail and try; nobody has gotten anywhere. What is it all worth?

III. WHEREFORE (Eccl. 3:1-9).

The passage repeats, in different phrasing, the foregoing. Providence must have a reason for everything. But what it is, propounds the king, who can know? He continues to *protest;* life is a stalemate. The weary treadmill gets us nowhere. We are born and we die; what is sown is reaped; there are tears and laughter; pacts ("stones") are made and broken, attachments ("embrace") are formed and dissolved, etc. Where is the profit (v. 9)? Life is a squirrel cage with a wheel in it and we are on the wheel. The *pronouncement* of verse 10 repeats 1:13. Men may call life many things, writes the king; I call it a burden from which none escapes. The verdict is rationalistic and humanistic, making God an impersonal Providence that does not care too much either way as long as the checks are equal and things balance out.

IV. WISDOM (Heb. 12:10).

Three things seem to have altogether escaped the wise man's notice: (1) *The Person of God.* To be sure, the Preacher (Eccl. 1:12) had a God. But his concept was low and mean. Believe it, the size of one's God is everything. How big is your God? Is He big enough for this life, and the next? Is He great enough for the streets of time and the stretches of eternity? Does He measure up to all a man's God calls for? (2) There is also the *promise of God.* He chastens (disciplines) us "for our profit." There is no discipleship apart from discipline and no crown without a cross. It is when we are tried that we are to shine as the stars of the morning. (3) Here too is the *purpose of God.* "That we might be partakers of his holiness." It is the parent revealed in the child; the likeness of the Creator in the creature. God in man! The "what" and the "wherefore" have their answer in the "wisdom" of Him who is too wise to err and too good to be unkind.

Two Views of Life

The immediate lesson offers two concepts of man's declining years. And they are as far apart as the poles. One speaks of age; the other speaks of maturity.

I. THE NATURAL APPROACH (Eccl. 12:1-8).

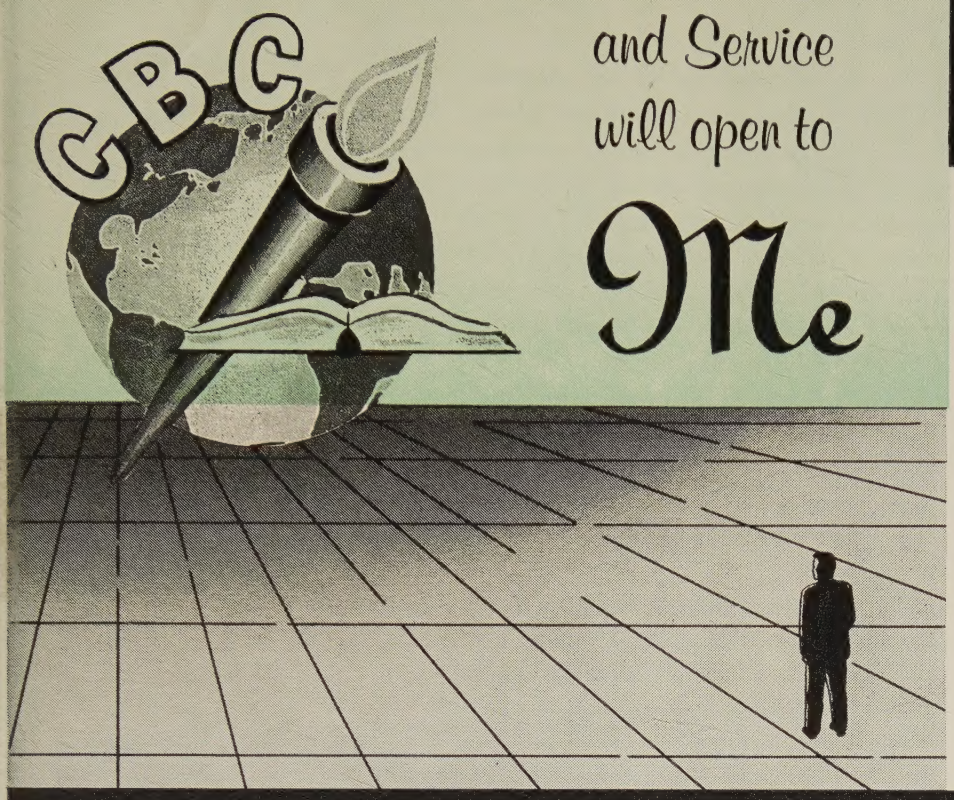
Consider the vocabulary of the verses: Here is revealed the burden of the years. Youth time, when life is free and fluid, is the time for remembering the Creator (v. 1). Body, soul, spirit and senses lose their freshness of resiliency and pain is the portion (v. 2). Hands become palsied, legs tottery, teeth few and broken and the eyes dim (v. 3). Lips are closed, slumber is easily disturbed, ears are no longer keen and the voice is thinly uncertain (v. 4). Heights cause dizziness, fears are many, the hair is white, small things annoy and life loses zest (v. 5). The spinal column (controlling the nerves) goes slack; the brain ceases to function; the heart is slowed and the aorta distributes the blood no more (v. 6). The body returns to earth and the spirit to God (v. 7). "Vanity . . . all is vanity." It is the writer's way of saying, "What's the use?"

II. THE SPIRITUAL APPROACH (2 Tim. 4:6-8).

This is in three dimensions. (1) *A past with its achievements* (v. 7). The *soldier* had "fought a good fight." His warfare was accomplished and the victory won. Paul had carried the day. The *sojourner* had finished his course. No loose ends; no glaring gaps; no half-done tasks; no melancholy murmurs; no backward looks of regret. Finished! The *steward* had "kept the faith." Every believer receives, at the time of his espousal, a divine deposit, here spoken of as "the faith." God will demand the same, *with interest,* at the last. How are we keeping "the faith"? (2) *A present with its acquiescence* (v. 6). Hear the declaration: "I am . . . ready." Mark its immediacy. There is neither prelude nor postscript, just a present-tense waiting for the revelation of the divine will. See the *description:* "to be offered." Paul's life was to be crowned with the last sacrifice, that of martyrdom. His body, the cup; his spirit, the contents. The latter was to be emptied from the former in a final libation. Note the *departure:* "The time of my departure is at hand." The word means to unfasten the moorings and put out to sea. Again, it is to dissolve: "The time of my spirit's separation from the body is come; the time of my being taken to pieces is at hand." (3) *A future with its anticipations* (v. 8). See *a crown reserved.* The crown is "laid up" or "laid by." How? Where? How and when is it to be given out? What ceremonies attend? Who places it? *A righteous Judge* will give a crown of righteousness to every righteous one. No deserving one will be missed. God never blesses the wrong man. "That day" has been determined in the foreknowledge of the "righteous judge." *A people recompensed:* "Unto all them also that love his appearing." The language seems to say that crowns of righteousness are to be given simultaneously. Paul includes the household of faith from everywhere and all time. (The last portion of verse 8 has been rendered "unto all them that beam with gratitude at his forthshining.")

The wise man did not have all the answers. Apart from Christ man never does. Death and dust are not the end. We look beyond to the day of Christ's appearing.

A New World of Knowledge and Service will open to Me



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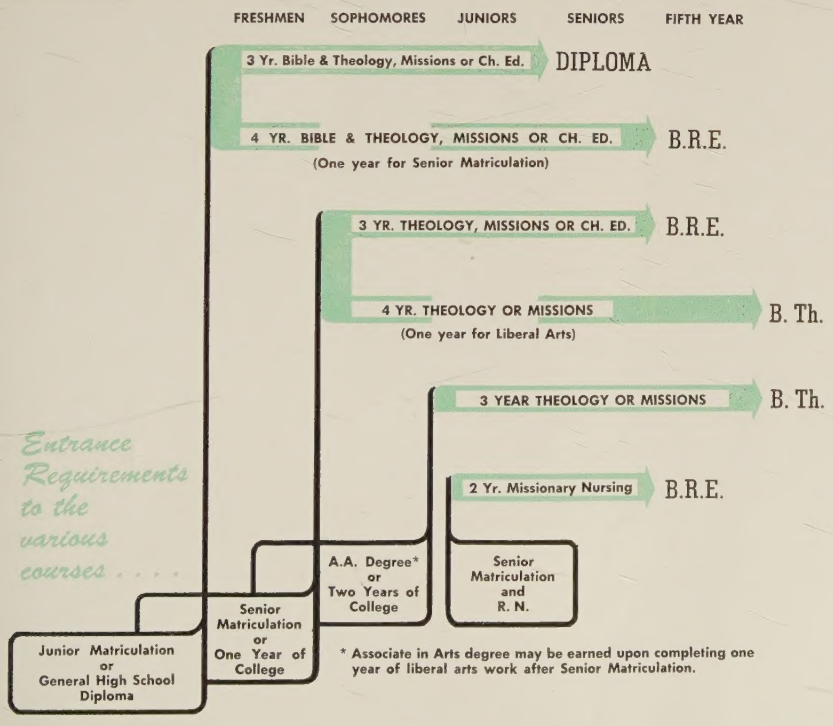
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